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A THOUGHT BOOK ON

THE SOCRATIC METHOD

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ON THE
SOCRATIC METHOD

EDITED BY
T. SHARPER KNOWLSON

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INTRODUCTION

I SUPPOSE it is the practice of every reader of books to make a more or less careful record of the thoughts that have appealed to him. The present volume contains a selection from my note-books which, in the course of years, have accumulated; and, although I can claim no distinction for the selection in itself, it may be well to offer some explanation of the principle that has guided my choice, as well as to indicate the purpose of the other features of the book that may be somewhat new.

It is more than possible that the reader will find quotations from writers who, to him, seem not worthy of the place assigned to them; but it has been my endeavour all through to select the thoughts that have *germinative* power. The ordinary thought-book is frequently a collection of the good, bad, and indifferent; diamonds are few; pretty pebbles tolerably numerous; the dull stones exist in plenty. I have tried to avoid this by reproducing only those thoughts that compel us to think again—the thoughts that suggest inquiries beyond the original intention of the author.

The authority of great names has not always been respected. The best thought of a second-rate author may be better than the second-rate thought of a first-rate author; hence I have not hesitated, on occasion, to associate the names of both in close proximity, reproducing the best of their thinkings, even though it should be a solitary sentence.

But to write a record of the reflections of the wise is little

INTRODUCTION

more than the work of a copyist. A further step is necessary; the wise must be set over against each other. Consequently, I have taken pleasure in putting them in the position of allies when they agree, and of combatants when they disagree. And, that the reader himself may not be left out in the cold, I have provided a place for him also. The lists of queries following each important utterance is obviously intended to supply material for Socratic inquiry. An opportunity is provided for the reader to put his own queries. Surely there is no better method of developing the power of analytical reflection?

The ruled lines for personal notes are a distinct advantage; they serve as a record of notions that the queries have stimulated; they keep question and answer closely contiguous. The book, in short, may become, in time, a history of one's opinions; for at forty we may look back with a smile at the intensity and the narrowness of twenty-one—or, we may grieve at the obscuring cynicism of our later years.

HOW TO USE THE THOUGHT BOOK

IN order to avoid any misconception about the way in which this book should be used as a means of developing reflective ability, I will provide an example.

One of the Thoughts offered for analysis and comment is the famous French saying: "To understand all is to forgive all."

The queries suggested are:

1. If this be literally true, does it not suggest that punishment is the outcome of ignorance and incompetence?
2. Do you not often realise that wrongdoing springs from the action of forces that operate with the vigour of a law?
3. What is meant by "Thou wast a God that forgavest them though Thou tookest vengeance on them because of their iniquities"? Can we see here forgiveness and retribution at work together?

Now the reader should give his first attention to the Thought, asking himself questions about it; for it may happen that a better question than any of those offered will occur to him, which he can write above or beneath those in type. He may then begin to answer these questions on a separate sheet of paper, and at greater length than our ruled lines will allow. When satisfied that he has done his best,

HOW TO USE THE THOUGHT BOOK

he can condense his work, giving the answer in its pithiest form.

Below is a set of possible answers to the queries previously given :

1. It cannot be *literally* true, otherwise there ought to be no punishment at all; but it does suggest that the more we understand about the nature of crimes, the less harsh and vindictive our punishment will be.
2. Certainly. The persistence of the criminal in his evil doing ought to convince us that there is something inevitable in his conduct; and this ought to start us out on an inquiry into the nature of the motives at work.
3. In religion, forgiveness is primarily restoration of a lost relationship, but this cannot mean that therefore the forgiven sinner will not reap what he has sown. In social relationship it is the same: an erring husband may be forgiven, but the consequences of his transgression may remain. Forgiveness and retribution work together.

Having answered the queries, the reader should now try to formulate a *conclusion*—one that represents his personal views as nearly as possible.

Looking at the Thought again, in view of the answers given, he might conclude something after this fashion :

Complete forgiveness of injuries is impossible and impracticable, but if we truly understand the causes at work, the penalties inflicted will be remedial, not vindictive. This is the spirit of forgiveness.

—*Lichtenberg.*

NOTES.

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“Europe represents finality in the history of the world.”

—Hegel.

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—Hegel.

[illegible]

“ The Press is not public opinion.”

—*Bismarck.*

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QUERIES.

a newspaper editor aims at giving the people "what they want," is it not true that the press merely records public opinion?

Reform " Journals are seldom a financial success. What inference can be drawn from that fact?

Did not the American press "make" the Span-American War?

After all, what is public opinion?

[illegible]

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- a newspaper editor aims at giving the people "what they want," is it not true that the press merely records public opinion?
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- Did not the American press "make" the Span-American War?
- After all, what is public opinion?

“ God enters by a private door into every individual.”

—*Emerson.*

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NOTES.

"Fate is a name for facts not yet passed under the fire of thought: for causes that are unpenetrated."

—Emerson.

QUERIES.

NOTES.

1. Is there much practical consolation, in this judgment, for the sufferer who suffers unjustly? The wife of a man who is hanged for a crime of which he is innocent may argue that fate has causes easily penetrated.
2. After all, will our power to penetrate "causes" reduce the number of chances against us?
3. But are the "causes" intelligent causes, that is to say, foreseen and designed?
4. Does any "cause" see and intend its correlative "effect," or does it not follow as inevitably as, in mathematics, three multiplied by three makes nine?

“Nothing serves better to illustrate a man's character than the things which he finds ridiculous.”
—Goethe, “*Reflections and Maxims.*”

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NOTES.

“Chance is a sobriquet for Providence.”

—*Chamfort.*

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—*Chamfort.*

QUERIES.

NOTES.

1. Napoleon said: "Chance is the providence of adventurers." Is this the same notion?
2. Is Providence, then, always on our side when we risk the chance?
3. Is Providence, on the other hand, a sobriquet for Chance?
4. Diagoras the Sceptic, it is said, being found one day in the Temple of Poseidon was asked by a priest—"You, Diagoras, are you not ashamed of your disbelief when you here behold so many trophies from our sailors saved from storms at sea?" Diagoras the Incorrigible replied: "No, certainly not, for I have been looking vainly for the trophies of those who were drowned." Has this any application to the thought above?

1

“Whoever makes the fewest persons uneasy is the best bred in the company.”

—Swift, "*Treatise on Good Manners.*"

QUERIES.

NOTES.

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—*Marcus Aurelius.*

NOTES.

5. If man was not made for happiness, in some form or other, would it be worth while to exist at all? But happiness is, of course, not necessarily pleasure or ease.

“ There is nothing easier than to deceive a good man. He that never lies, easily believes; and he that never deceives, confides too much.”

—*Balthazar Gracian.*

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NOTES.

—Nietzsche.

“Man’s nature is in turn a sanctuary and a cesspool.”

—*Diderot.*

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—*Diderot.*

NOTES.

“Is not a man selfish as soon as he begins to reason out the consequences of his action? When you calculate the results of an action, do you not, in fact, present the different motives as they appear to you and choose the strongest of them?”

—*Arthur T. Hadley.*

QUERIES.

NOTES.

1. How about the casuistry which is needed almost every day of our lives to solve intricate problems of conduct?
2. Why is it selfish to use logic? Or to consider consequences?
3. Is the man who disregards or damns the consequences therefore selfish?
4. Is not a man selfish *only when he pursues his own pleasures or ends at the expenses of other people or regardless of their claims?*

[illegible]

“The true gentleman is the man who does not
pride himself on anything.”
—*La Rochefoucauld.*

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pride himself on anything.”
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NOTES.

“What are thoughts but pale, dead feelings?”

—Novalis.

QUERIES.

NOTES.

1. If feeling is subjective life *par excellence*, do we not give too much place to reason in shaping creed and conduct?
2. Have not men of action been primarily men of feeling? What then are the services of the men of thought? Are pale, dead feelings of no value to the race?
3. Is not the object of all thought to awaken feeling?

•

—*Balthazar Gracian.*

NOTES.

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“ There is no education like adversity.”
—*Beaconsfield*, “ *Endymion*.”

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QUERIES.

How much adversity?

Is there no education
advancing prosperity?
even though there be
angers?

Where any evidence, how-
ever, that it makes fools
wise?

Is it possible to learn wis-
dom vicariously through
adversities of others?

NOTES.

- QUERIES.
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“Commonplace minds usually condemn everything that is beyond their understanding.”

—*La Rochefoucauld.*

QUERIES.

NOTES.

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“ There is a poverty which leads to the building up of the human powers and serves as the foundation of man's happiness and inner greatness. But there is also a poverty that is the parent of despair.”

—Pestalozzi.

3099

QUERIES.

NOTES.

1. When the despair comes is it not because the task is too difficult?
2. Is not the problem of poverty the problem of knowing how much to give and how much to withhold?
3. Is not the difference here that between poverty and destitution?
4. Is there not a poverty of the spirit as well as of the purse, and is not this poverty the hardest to bear?

—*Heinrich Heine.*

NOTES.

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or printed text on the page.

—*Vauvenargues.*

NOTES.

"We put up more easily with being surpassed than with being equalled."

—*A. Vinet.*

QUERIES.

NOTES.

—*Chesterfield.*

NOTES.

1. Is this taking a creditable view of human nature or is it the policy of a trickster?
2. Analysing business careers do we not find that prosperity has frequently turned on the discovery and supply of some human vanity?
3. Is it possible to trade so cynically as this upon the passions of other people? Is not sincerity essential, and, if it is deliberately intended or pretended, does not the bank refuse to pay?

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“ In the army we tell cowards that they are brave men, and we thus induce them to become so. On all occasions we should treat men in the same manner, and take for granted that they have the virtues with which we wish to inspire them.”

—*Napoleón.*

QUERIES.

NOTES.

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"I do not love thee, Sabidius, nor can I say why; I can only say this, I do not love thee."

—*Martial.*

QUERIES.

NOTES.

1. If fate is an unpenetrated cause is not prejudice one also?
2. May not prejudice be a subconscious antagonism based on past experience that no longer forms part of our conscious knowledge?
3. Is personal antagonism an inability to blend the positive and negative?
4. Is it possible to give a reason for what is itself a reason?

1

“Life is a tragedy to him who feels, and a comedy to him who thinks.”

—*La Bruyère.*

“Life is a tragedy to him who feels, and a comedy to him who thinks.”

—*La Bruyère.*

NOTES.

—Ovid.

NOTES.

- 18

—Sir P. Sidney.

NOTES.

“ The most silent people are generally those who think most highly of themselves. They fancy themselves superior to everyone else; and not being sure of making good their secret pretensions, decline entering the lists altogether.”

—Hazlitt, "Characteristics."

QUERIES.

NOTES.

1. How does this compare with La Rochefoucauld: "Gravity is a mysterious carriage of body invented to cover the defects of the mind"?
2. If, as Carlyle said: "Speech is great, but silence is greater," how are we to judge whether the silent man is a wise man or a fool?
3. Does not silence often proceed from modesty and diffidence?

[illegible]

"Systems! There never has been one and there never will be. *Approximations*—yes; but a little tract of the inscrutable always mocks the system-monger, be he scientist or philosopher."

—*Anon.*

QUERIES.

NOTES.

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“The evil of difference of opinion must exist; it admits of no cure. The wildest visionary does not now hope he can bring his fellow-creatures to one standard of faith. If history has taught us any one thing, it is that mankind, on such sort of subjects, will form their own opinions.”

—*Sydney Smith.*

QUERIES.

NOTES.

1. Is this the same thought as that of La Bruyère: "We must only seek to think and speak correctly without desiring to lead others to our tastes and feelings: that would be too large an undertaking"?
2. If so, does it not go in the teeth of all that has happened in the past when leaders of every kind have sought by oration and printed books to persuade men to think as *they* thought?
3. Are there not thousands of instances which prove the "undertaking" was not "too large"?

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“Social and individual progress, though interdependent, are not necessarily contemporaneous or identical. There are times, as all history shows us, when the individual is exalted at the expense of society. There are times when society in the mass advances and the individual is stationary or retrograde.”

—*Samuel Lucas, "Secularia."*

QUERIES.

NOTES.

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“ It is of little importance by what authority an opinion is sanctioned if it will not itself stand the test of sound criticism.”

—*Mansel.*

QUERIES.

NOTES.

1. Is there no kind of authority to which criticism is not to be applied?
2. What criticism can be offered against the authority of the greatest eye-specialist?
3. Is not all authority built up on sound criticism?
4. Is not truth itself the highest and most final of all authorities?

[illegible]

“ Since the world is eternal, the theory of progress is necessarily false.”

—*Schopenhauer.*

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—*Schopenhauer.*

NOTES.

“Taste is afraid of the power, genius spurneth the rein.”

“No nation, regarded as a unit, can be in the wrong. Its actions are the result of an inner necessity, and its fortunes the natural result of its actions. To the investigator, the grand idea presents itself that History (i.e., Nature, Deity, Providence, etc.) at times employs whole nations, instead of mere individuals, to effect great ends, and that some nations must suffer in order that the whole system may be preserved and progress harmoniously.”

—Heinrich Heine, "Scintillations."

QUERIES.

NOTES.

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“Exercise your abilities. What at present costs trouble will at last come to you mechanically.”

—Lichtenberg, "Reflections."

QUERIES.

NOTES.

1. Is there anything more in this than in the old saying "Practice makes perfect"?
2. Is it true of a man engaged in overcoming a bad habit as it is true of an accountant's clerk mastering figures?
3. Has it not been proved by men of science that man is distinguished from the brute mostly in that his faculties are developed much more under stimulus of effort and use than of nutriment?
4. "Men of genius," says Hazlitt, "do not excel in any direction because they labour in it: they labour in it because they excel." Ought not therefore our abilities to be exercised for the sake of economy chiefly in the direction of our inclination and talents, or along the line of least resistance?

[illegible]

“I feel convinced that, long after we shall have quietly rotted in our graves, they will, in Germany, battle for a republic, with speech and sword. For republicanism is an idea, and Germans have never yet given up an idea until they have fought it out to its ultimate results.”

—*Heinrich Heine, "Scintillations."*

QUERIES.

NOTES.

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"Truth may sometimes be improbable."

—Boileau.

QUERIES.

1. What scientific facts illustrate this statement?

2. If Boileau is right, is he not merely echoing the saying that "truth is stranger than fiction"?

3. Would it not have been wittier, and quite as true, to say that truth may sometimes be probable?

NOTES.

—Goethe.

NOTES.

“Gunpowder and military machinery have rendered the triumph of barbarians impossible.”

—*Lecky*.

QUERIES.

1. Are armaments then the final criterion of civilisation?

2. Is the nation with the most highly organised army the most cultured among the nations?

3. Does modern war show that the efficiency of “culture” increases with the efficiency of military weapons?

NOTES.

“One of the greatest illusions of politicians is that of considering the people as a kind of divinity which is not under the necessity of giving an account of its acts and is incapable of being deceived.”

—*Gustave Le Bon.*

QUERIES.

NOTES.

" All Education should be moral first; intellectual secondarily."

—*Ruskin, " Fors Clavigera."*

QUERIES.

1. What is the difference between moral and intellectual education?
2. Can morality be taught except through the intellect?
3. Is not the method of teaching conduct by occasional comment on action better than the formal moral lesson?
4. Why are schools with loudly acclaimed "moral tone" so often unsatisfactory in that respect?
5. Why is the word "moral" so unpopular? Is it not because it is usually misunderstood to mean merely conduct according to conventional rules?

NOTES.

“Even the weak are strong when they combine.”

—Schiller.

QUERIES.

NOTES.

“ To him to whom the end is lawful, the means
also is lawful.”

—*Dr Busenbaum, S.J.*

QUERIES.

1. Who is to decide when the end is lawful?
2. If B's life stands in the way of A's lawful end with regard to C, is not B justified in making A's death *his* lawful end?
3. Do we *need* a science of casuistry?
4. Is its history one that inspires confidence?
5. As several Popes have condemned the teaching of Busenbaum does this not clear the modern Jesuit of erroneous charges?
6. Did not Lenin follow Busenbaum?

NOTES.

“ Nations are led by words.”

—Comte de Salvandy.

QUERIES.

NOTES.

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“An error is the more dangerous in proportion to the degree of truth which it contains.”

—Amiel.

QUERIES.

Is this because the modicum of truth is there, or because error has more essential attraction?

Who is to decide what is the truth and error in Christianity and in Christian Science?

If truth is “the best we know,” is there any truth without its particle of error?

Is this not another way of saying that no truth is the truth except the whole truth?

NOTES.

“Culture is the passion for sweetness and light, and (what is more) the passion for making them prevail.”

—*M. Arnold.*

QUERIES.

NOTES.

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“Poetry is more philosophical and useful than history.”

—*Aristotle, Poetics IX.*

QUERIES.

NOTES.

1. Then why did Plato, who knew more of poetry than most people, exclude it from his ideal Republic?
2. Might we not say that the hymn writers of the Christian Church have kept religion alive far more than its philosophic theologians?
3. What are the relative values of Butler's "Analogy" and Newman's "Lead kindly Light"?
4. Is it because poetry—and verse—is closer to feeling, and because feeling is more fundamental than thinking?

“ A great power does not ask to be recognised; it reveals itself.”

—*Bismarck.*

QUERIES.

NOTES.

“Honesty is the best policy, but he who acts on that principle is not an honest man.”

—Archbishop Whately.

QUERIES.

NOTES.

Why not?

Is honesty right because it is the best policy, i.e., works best? or, if honesty were ruinous, would it still be the best policy?

Why is it dishonest to act up to a utilitarian standard?

In what circumstances is the best policy not the best?

Is it possible, in the complex affairs of life, to exclude policy from virtue, or, apart from policy, to decide what is dishonest?

“Doubt everything at least once—even down to the proposition ‘twice two are four.’”

—*Lichtenberg, “Reflections.”*

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—*Lichtenberg, “Reflections.”*

NOTES.

“There is more heart in the world than head; intellect only, appeals to intellect; the heart to humanity.”

—“ *The Maxims of Marinaduke.*”

QUERIES.

NOTES.

1. How is this statement connected with the pros and cons of the classic and romantic schools?
2. What are the schools in literature which appeal, intellect to intellect, and what have they done for themselves and for others?
3. Does this mean that humanity is more distinguished for its "heart" (whatever this may mean) than its intellect?
4. Is not intellect itself one of the highest attributes of humanity?
5. Does all emotionalism or sentimentality come from the heart? Does it never arise from weak heads?

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“ That extremes beget extremes, is an apothegm built on the most profound observation of the human mind; and its truth is in nothing more apparent than in those moral phenomena, perceivable when a nation, inspired by one common sentiment, rushes at once from despotism to liberty.”

—Colton's "*Lacon.*"

QUERIES.

NOTES.

[illegible]

“Is it not true that we have nowadays more agencies, societies, leagues, guilds and institutions for the care of the weak than the development of the strong? ”

—Anon.

QUERIES.

NOTES.

1. How much money is spent on philanthropy every year?
2. Has not the time arrived to place philanthropy on an efficient basis in order to avoid waste effort?
3. Is not the primary fault our failure to act up to the principle that prevention is better than cure?

—Colton's "*Lacon.*"

NOTES.

This image shows a blank, cream-colored page, likely an endpaper or flyleaf from an old book. The page features faint, horizontal ruling lines that are evenly spaced. There are several small, dark brown spots or blemishes scattered across the surface, most notably a small cluster near the center-left and a few isolated dots elsewhere. The paper has a slightly textured appearance and a warm, off-white color.

“ Everything that is worth thinking has been thought before; we must only try to think it again.”

—Goethe.

QUERIES.

NOTES.

1. How can we reconcile such contradictions as the following:—

Vauvenargues: “ It is easier to say new things than to reconcile those which have already been said.”

Lichtenberg: “ The subtlest observation of the moderns is usually nothing but a more individualised expression of the ancients.”

La Bruyère: “ Every-thing has been said, and we are come too late by the seven thousand years that men have lived and thought.”

Lemierre: “ To believe that everything is discovered is a great mistake; it is taking the horizon for the end of the world.”

2. Is not this pessimism found mostly in poets and philosophers, and not at all among scientists?

“ I have many things to say unto you, but ye cannot bear them now.”

—*Jesus Christ.*

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—*Jesus Christ.*

NOTES.

—Lord Rosebery.

NOTES.

“The first thing to acquire when one governs is indifference to the newspapers.”

—*Thiers.*

QUERIES.

NOTES.

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—*Mark Rutherford.*

“That which makes a great thought is when something is said which reveals a great number of other things, and which enables us suddenly to discover that for which we could not hope except after long study.”

—Montesquieu.

QUERIES.

NOTES.

1

—*Thoreau.*

NOTES.

2. Do we not "hear from ourselves" too often?

1

“In order to find out if a thought is new it should be expressed very simply.”

—*Vauvenargues.*

QUERIES.

NOTES.

[illegible]

“Darkness is more productive of sublime ideas than light.”

—Burke on “The Sublime and Beautiful.”

QUERIES.

NOTES.

1. Is darkness a thought
stimulant? If so, why?

- 2 Are night thoughts more
charged with wisdom than
day thoughts, as when
Napoleon said, "Night is
a good counsellor"?

3. Lichtenberg said: "It is a positive fact that some thoughts please us when we are lying down which fail to please us any more when we are on our feet." Is this a common experience?

“ The ages when people begin to study the rules by which other ages managed to accomplish such great things, are ages in a poor way. Instead of having good digestions and keen powers of invention, the best minds become terribly well-read, pale, consumptive stay-at-homes.”

—*Lichtenberg, “ Reflections.”*

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—*Lichtenberg, “ Reflections.”*

NOTES.

“ If a private country gentleman in Cheshire, about the year 1630, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment would have continued a dependent colony of England. This country gentleman happened to be Augustus Washington, Esquire, who was thus accidentally *thrown into* the company of a lady who afterwards became his wife, who emigrated with him to America and in the year 1632, at Virginia, became the envied mother of George Washington the Great.”

—Colton's "*Lacon.*"

QUERIES.

NOTES.

1. Is this an equivalent of Pascal's "If Cleopatra's nose had been shorter the whole face of the earth would have been different"?
2. What details in English and French History can be included in the same category?
3. But is not this to take too narrow and local a view of history? How do we know that if George Washington had never lived some other man might have fulfilled his task? and would it have been possible at all if it had not been in the mind and will of many more besides Washington?

[The page contains faint horizontal lines, suggesting it was part of a ledger or form.]

“ The audience always sympathises with him who speaks pathetically.”

—*Aristotle.*

“ The audience always sympathises with him who speaks pathetically.”

—*Aristotle.*

NOTES.

“How would I advise you to begin the study of life? By arming yourself with a note of interrogation.”

—*Pierre Duval.*

QUERIES.

NOTES.

1. The interrogations "What am I?" "Whence did I come?" "Whither do I go?" are still unanswered; why repeat them?
2. Are not all great discoveries preceded by simple questions?
3. Have we too much doubt or too much faith as inquirers into life?
4. Is the inquiring mind always an evidence of superior intelligence? Is it not often indicative merely of an impertinent and vulgar curiosity?
5. Is it not an accepted truth that a question formulated is half answered?

This image shows a single sheet of cream-colored paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

“One of the chief arts in governing men is to *humour their sensitiveness*. It is beyond belief how jealous people are. Tell A to do what it is B’s place to do and B will be wrapped in gloom for a week. If you want cheerful, active, good-tempered service, you must be nice to a degree in your observance of the boundaries between those under you and not put one stickleback into another stickleback’s water.”

—Buxton, "Notes on Thought."

QUERIES.

NOTES.

“ Great is journalism. Is not every able editor a ruler of the world, being a persuader of it; though self-elected, yet sanctioned by the sale of his numbers? ”

—*Carlyle.*

QUERIES.

NOTES.

1. Was there not more independent thinking before newspapers became so distinctive a feature in our social life?
2. Does the circulation of a paper indicate the prevalence of its political policy?
3. How far can an editor be said to be a "persuader" of public opinion?
4. Is the paper with the largest circulation the most influential?

•

“ Few people are qualified to be old.”

—*La Rochefoucauld.*

QUERIES.

NOTES.

“Why do we admire intellect when it is united with even diabolic disregard of moral laws? Partly because it stands out more prominently; partly because it triumphs over obstacles; but mainly because we are all more or less in sympathy with insurrection and the assertion of individuality.”

—*Mark Rutherford.*

QUERIES.

What is it that marks off the villain as hero and the villain as a death-deserving wretch?

Could we say that Machiavelli was guilty, in practice and precept, of a diabolic disregard of moral laws? Is it the intellect we admire in him?

Is there any connection at all between assertion of individuality, and sympathy with insurrection?

NOTES.

“ Every institution goes through three stages—utility, privilege, abuse.”

—Chateaubriand.

QUERIES.

NOTES.

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or printed text on the page.

“ A delusion that fills me with happiness is worth a truth that casts me to the ground.”

—*Wieland*.

QUERIES.

How does this opinion compare with that of George Eliot: “ In the long run even a gloomy truth is better company than a cheerful falsehood ”; and that of Professor Huxley: “ Irrationally held truths may be more harmful than reasoned errors ”?

Is truth ever dangerous in the manner suggested?

“ Truth is the best we know.” What objections can be offered to that definition?

Has this maxim the moral ring of a truth or a falsehood? “ A truth that’s told with bad intent beats all the lies you can invent,” according to Blake. If this is allowed, must we also pass Wieland’s aphorism?

NOTES.

“Mental contagion is the most powerful factor in the propagation of a revolutionary movement.”

—*Gustave le Bon.*

QUERIES.

NOTES.

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“When it comes to the deep things of life, one man is as much as another.”

—*John Galsworthy.*

QUERIES.

Immortality is one of the deep things of life. Is a bricklayer as good an authority as a man who has thought about it for a lifetime?

The origin of life is perhaps our deepest scientific problem. Would even Tolstoy, with his peasant ideal, say that one man's idea was as good as that of another?

Is life in any sense the same to a profound thinker like Plato or Leonardo, as it is to the man who never gives life a thought even in his death, or who is interested only in sport and the pleasures of the senses?

.. Might it not be as truly said that it is in the consciousness of the deeper things of life that men differ most from one another?

NOTES.

“ There never was a kingdom in which there has been so many wars as in that of Christ.”

—Montesquieu.

QUERIES.

NOTES.

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“ Good and evil are ever conjoined.”

—*Euripides*.

QUERIES.

NOTES.

Is it then possible to have anything purely good or purely evil?

When does it happen that the so-called purely good may be partly evil, on changing the point of view?

If Euripides is right, can progress ever be more than a compromise?

Why are these general principles and maxims in ancient writings so rarely explained or illustrated by examples. Has the above, standing alone, any meaning?

“ The final fate of Christianity is dependent on our
need of it.”

—*Heine.*

QUERIES.

NOTES.

"For the sake of the slender sum I earn, and without which I should starve, I am forced to suppress at least the eighth part of what I think, at the risk of being dragged before the Courts."

—Gautier.

QUERIES.

NOTES.

1. If a writer is allowed to express seven-eighths of what he thinks, and compelled by Society to be silent about the remaining eighth, is he hardly dealt with?
2. Should the law of libel be relaxed?
3. Granted that writers wish to deal fully with tabooed topics are there not means of doing this, as by subscription books, which allow full liberty of expression?
4. Is any original thinker ever allowed to publish much more than a fraction of what he thinks?
5. Are there not open to an artist indirect ways of conveying certain impressions, and is there anything which, to an astute intelligence, it is impossible to say?

“ Repentance is not so much a remorse for what we have done as an apprehension of consequences.”

—*La Rochefoucauld.*

“ Repentance is not so much a remorse for what we have done as an apprehension of consequences.”

—*La Rochefoucauld.*

NOTES.

“ A thinker should have no religion, no country, nor any social convictions. To be a part of anything, to become the member of any body is dishonourable. Paint wine, love, women, glory, but on condition that you shall be neither a drunkard nor a lover nor anything but a thinker.”

—*Flaubert.*

QUERIES.

NOTES.

1. Is not Flaubert here thinking rather of an artist than of a thinker *per se*?
2. Is a complete detachment always a proof of wisdom, and may it not be the result of a colder sympathy or imperfect sensibility?
3. Is a complete disinterestedness in human problems and affairs possible to a complete human being? What of Pragmatism?

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“ The contact of a system of philosophy or religion with reality is that of a tangent with a circle. It touches the circle at one point, but instantly the circle edges away.”

—*Mark Rutherford.*

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—*Mark Rutherford.*

NOTES.

“ Commerce is the school of trickery.”

—*Vauvenargues.*

QUERIES.

NOTES.

1. Was he thinking of his own times or the Roman maxim: “ Let the buyer beware ”?

2. Did Ruskin come near the truth when he said, “ A clever and cruel knave will always be richer than an honest person can be ”?

3. Are business ethics improving?

4. Would it be possible for a scrupulously honest and conscientious man to succeed in present day conditions of trade? Does honesty pay?

5. Is there any reason in the nature of things why trade should be saturated in trickery—if it is?

“ Zeal in proselytising is often due to an uneasy suspicion that we only half believe.”

—*Mark Rutherford.*

“ Zeal in proselytising is often due to an uneasy suspicion that we only half believe.”

—*Mark Rutherford.*

NOTES.

“ It is easier to be wise for others than to be so for ourselves.”

—*La Rochefoucauld.*

QUERIES.

NOTES.

1. Is this because we are able to take a detached view?
2. Or is there a psychological reason why we can be wise for others but not for ourselves?
3. What instances can be given by way of illustration? The critic who can show how a novel is written but cannot write one himself?
4. Is this true of the Prophet of Nazareth? "He saved others: Himself He cannot save."

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is a small, dark, circular mark or hole near the top left corner. The paper appears to be part of a notebook or a set of loose-leaf papers.

“ The tyranny of a majority is the worst of all. You may deal with an individual tyrant, but not with a tyrant majority, numerically omnipotent, and ruling by patriotic sanction.”

—*Dr Moncure Conway.*

QUERIES.

NOTES.

"Children have more need of models than of critics."

—Joubert, "Thoughts."

QUERIES.

NOTES.

1. If the child cannot choose its own models, whose is the responsibility?
2. How far are persona models used in schools as contrasted with abstract ideals?
3. Has not the teacher, whose example and person are always present, far more influence upon the child than those Paragons of Virtue and Wisdom who are held up as examples but who are abstract and absent?
4. Is not everything taught more easily by imitation than by rules and rote?
5. Is fault-finding ever of more effect in teaching than a good example?
6. Is Joubert's observation true of artists as well as of children?

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—*Sir Fowell Buxton.*

NOTES.

[illegible]

—Emerson.

“It is only men of practical ability, knowing their powers and using them with moderation and prudence, who will be successful in worldly affairs.”

—Goethe.

QUERIES.

NOTES.

[illegible]

“There are certain things that a woman sees quicker than if she had the eyes of a hundred men.”

—*Lessing*.

QUERIES.

NOTES.

Are women detectives more successful than men? or is this an exceptional sphere?

What, physiologically and psychologically, is the basis of woman's intuition?

Is marriage a sphere of its operation? If so, why so many errors of judgment?

With due apologies to Lessing, do a hundred men see anything more quickly than one intelligent man?

Rules of Thought and Life:

1. To obey all the Laws of Nature;
2. To do the greatest good;
3. To preserve our lives and health;
4. To do unto others as we would have them do unto us;
5. To continually improve ourselves;
6. To prefer truth to error;
7. To consider beforehand the consequences of our acts;
8. To estimate all things according to their real value;
9. To proportion our belief to the strength of the evidence.

—Dr George Gore, "*Scientific Basis of Morality.*"

QUERIES.

NOTES.

“ There are some things that will not bear mediocrity: poetry, music, painting, oratory.”

—*La Bruyère.*

QUERIES.

NOTES.

1. If we were to classify our art productions as bad, mediocre and superlative, would not mediocrity claim the lion's share?

2. Does this make La Bruyère's statement untrue?

3. Can we say that mediocre poetry is poetry at all?

[illegible]

“ It has been my constant aim in all my writings
to lash vice but to spare persons.”

—*Martial*.

QUERIES.

NOTES.

—Colton's "*Lacon.*"

NOTES.

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“ The historical examples by which their imitators professed to have been guided were misapprehended.”

—*Samuel Lucas, “ Secularia.”*

—*Samuel Lucas, "Secularia."*

QUERIES.

NOTES.

1

—Anon.

NOTES.

“ At all events that which has been, has been suitable to human nature, otherwise it would not have been.”

—*Samuel Lucas, "Secularia."*

QUERIES.

NOTES.

[illegible]

“ No man becomes a villain all at once.”

—*Juvenal*, “ *Satires*.”

“ No man becomes a villain all at once.”

—*Juvenal*, “ *Satires*.”

QUERIES.

Satan fell like lightning from heaven, is it necessary to undergo a previous mental training for a fall?

Is there a gradual descent to villainy, or is it for want of opportunity?

What of the theory of sudden impulses whereby an upright man suddenly becomes a criminal?

Is the contrary true: that a man becomes honest or pious all at once? or is "conversion" prove otherwise?

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- QUERIES.
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- Is the contrary true: that a man becomes honest or pious all at once? or is "conversion" prove otherwise?

“That generation is most at fault which travels out of the range of its national antecedents to seek for its ideal in some pre-existing people.”

—*Samuel Lucas, "Secularia."*

QUERIES.

NOTES.

"If mankind suddenly took to virtue, many thousands would inevitably be reduced to starvation."

—Lichtenberg, "*Reflections*."

QUERIES.

1. Who are the thousands?
2. How does Arkwright's spinning-jenny supply a striking commentary on this saying, and the principle underlying it?
3. Can we not paraphrase thus: "If Londoners suddenly took to taxis, many thousands of cab-drivers and stable-men would inevitably die of starvation"? And did they?
4. On the other hand if mankind suddenly took to virtue would not as many thousands or hundred thousands be saved from starvation?

NOTES.

“ History warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions.”

—*T. H. Huxley.*

QUERIES.

NOTES.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper has a slightly textured appearance with some minor discoloration and faint smudges. A small, dark, circular spot is visible near the bottom left corner. The page is otherwise empty of any text or markings.

"The secret of being tiresome is in telling everything."

—Voltaire, “*Preliminary Discourse.*”

QUERIES.

NOTES.

1. How does this agree with Anatole France's remark:
"Where there are no secrets, there is no charm"?
2. Or is it the principle of suspense in its power to awaken interest?
3. Are the Confessions of Rousseau and the Essays of Montaigne tiresome? and yet was it not their aim and labour to "tell everything"?

This image shows a single sheet of cream-colored paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

**“ Assassination has never changed the history of
the world.”**

—Benjamin Disraeli.

QUERIES.

NOTES.

—*Nietzsche.*

NOTES.

“ Barbarism recommences by an excess of civilisation.”

—*Lamartine.*

“ The ultimate tendency of civilisation is towards barbarism.”

—*J. C. and A. W. Hare.*

QUERIES.

NOTES.

"The chief lesson I learn from history is *the folly of fear*. What an infinite mass of vain terrors do we find to have died away, nothing remaining of them now but their dead leaves embedded in annals!"

—Buxton, "*Notes on Thought*."

QUERIES.

1. Think about the history you have read: How far does it illustrate this statement?
2. What characters in English history lost all because of dread?
3. Who are those of slender ability who gained everything because of their courage?
4. Was fear necessarily folly because the things feared never happened, or because, as we know now, there was no reason for fear?
5. Does not a nation in the course of its education and evolution outgrow most of its fears just as a child outgrows its earliest night terrors?

NOTES.

—*Casimir Périer.*

NOTES.

"Never forget what a man says to you when he is angry."

—Henry Ward Beecher.

QUERIES.

NOTES.

1. Presumably because he then drops the mask and for once speaks the truth?
2. Does not passion distort one's vision and make language unreliable?
3. Is not anger, more often than not, a loss of judgment and of moral perspective resulting in verdicts that are later withdrawn?

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“ I find Rome to have been most valiant when it was least learned.”

—*Montaigne.*

QUERIES.

NOTES.

—*Anon.*

NOTES.

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- This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or printed text on the paper. A few small dark specks are visible near the center of the page, likely due to scanning artifacts or dust.

“The two great movements in history have been and are—(1) The movement towards a unity which involves the submersion of the smaller tribes, and (2) The everlasting attempt of the smaller tribe to resist.”

—Benjamin Swift.

QUERIES.

NOTES.

[illegible]

“ To understand all is to forgive all.”

QUERIES.

If this be literally true, does it not suggest that punishment is the outcome of ignorance and incompetence?

Do we not often realise that wrongdoing springs from the action of the forces that operate with the vigour of a law?

What is meant by "Thou wast a God that forgavest them, though Thou tookest vengeance on them because of their iniquities"? Can we see here forgiveness and retribution at work together?

NOTES.

[illegible]

“ History is a novel which happened. A novel is history which might have happened.”

—*Edmond and Jules de Goncourt.*

QUERIES.

NOTES.

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—*Nietzsche.*

NOTES.

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“ Thus a civil equality would abolish privilege, social equality would destroy classes, so material and physical equality strikes at the principle of patriotism and is prepared to abrogate countries.”

—*Beaconsfield.*

QUERIES.

NOTES.

"I deceive all diplomats by telling them the truth."

—*Bismarck.*

QUERIES.

NOTES.

1. Does the recorded life of Bismarck bear out this confession?
2. Has not modern diplomacy shown a disposition to change from polite deceit to honesty?
3. In what famous instances has the too cunning diplomat overreached himself?
4. What led the diplomatists to expect from Bismarck anything but the truth?

[illegible]

“History is statistics in movement; statistics history in repose.”

—*Schlözer.*

QUERIES.

NOTES.

“ The reverse side of a proposition is often of more value than the proposition itself. How much kudos Wordsworth got by simply turning on its back the obvious truth that the man is father to the boy, and giving us the converse—that the boy is father to the man! ”

—Buxton, “ *Notes on Thought.* ”

QUERIES.

NOTES.

- this a fair statement
Wordsworth's method?
Does it not reduce his
excellence to a mere trick?

- , that apart, ought not, on principle, to study the reverse side of positions? Is it notivalent, as a mental bit, to studying both es of an issue?

- not this only a crudeness of the fact familiar to everyone, and many other thinkers, that there are invariably two poles to every truth or thought, and that opposites can be equally true if they are on the same intellectual axis?

“ A nation is a detour of nature to arrive at six or seven great men—yes, and then to get round them again.”

—Nietzsche.

QUERIES.

NOTES.

[illegible]

“ Look for the woman! ”

—*A. Dumas.*

QUERIES.

1. Has woman ever said in comprehensive phrase: “ Look for the man! ”?
2. Is the tracing of trouble to feminine sources an affectation? If so, what is the reason of its vitality?
3. Was Dumas offering woman's intelligence a compliment by suggesting her omnipresent activity?

NOTES.

“ In history it is better to continue than to commence again.”

—*H. Taine.*

“ In history it is better to continue than to commence again.”

—*H. Taine.*

NOTES.

“ Experience soon teaches us that no one of the three elements of our composite Being can reach this fullest development except at the expense of the others; that each is capable of an abnormal scope and strength by impoverishing the other components and impairing the harmony of the whole: but only thus.”

—W. R. Greg, “*Enigmas of Life.*”

QUERIES.

NOTES.

1. Does thinking always impart that look known as the pale cast of thought? with its suggestion of physical weakness?
2. Is not the longevity of the philosopher a denial of Greg's contention?
3. Are athletes always mentally inferior?
4. Is it to be supposed that if a man of unusual intellectual power were to take up seriously the improving of his physique, that as he became more lithe, vigorous and muscular his intellectual powers would in a corresponding degree be depreciated?

“ A woman will smile at the very face of death and sit down and weep her eyes out because a new frock wrinkles in the back.”

—*Dorothy Dix.*

“ A woman will smile at the very face of death and sit down and weep her eyes out because a new frock wrinkles in the back.”

—*Dorothy Dix.*

[illegible]

—Lord Lytton.

NOTES.

“ Most women turn to salt—looking back.”
—*Anon.*

QUERIES.

NOTES.

“ One must have originality, not strive for it.”

—J. Burckhardt.

QUERIES.

NOTES.

If we follow Emerson's "Insist on yourself, never imitate," shall we not have originality—good, bad, or indifferent?

Can the statement be applied to the inventor who strives for years to find a new way of flying? Did not the Wright Brothers strive for originality and did they not get it?

Do original men ever realise how far they are original?

Is originality ever to be attained by avoiding imitation and repetition?

“ In Biblical days those ladies who neglected the proprieties were stoned. They are still, but the stones come from Kimberley.”

—*Edgar Saltus.*

QUERIES.

NOTES.

"The greatest enemy of woman is loneliness."

—*Paul Janet.*

QUERIES.

NOTES.

"Nothing is so disappointing as failure—except success."

—H. S. Merriman.

QUERIES.

Had Stevenson this in mind when he said: "Our business in life is not to succeed, but to continue to fail in good spirits"?

Does not the disappointment come from over-expectation—witness George Eliot's "Nothing is so good as it seems beforehand"?

Can that be real success
which is as disappointing
as failure?

Can it be seriously contended that success and failure are in equal degrees disappointing? If two men compete for a post or a prize, is the successful one bound to be as disappointed as the other?

NOTES.

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**“ As I know more of mankind, I expect less of them
and am ready now to call a man a good man upon
easier terms than I was formerly.”**

—Dr Johnson.

QUERIES.

NOTES.

“ Genius must be born, and never can be taught.”

—Dryden.

QUERIES.

1. Are we as sure of this now-
adays as Dryden was? Has
not Dowden proved that
Shakespeare “ learned ” his
art as, perhaps, Dryden
himself did?
2. Huxley affirmed that “ the
faculty of being possessed
more or less completely by
an idea is probably the
fundamental condition of
what is called genius.”
Is not the average man
capable of such possession?
3. Must not genius be both
born *and* taught?

NOTES.

“ All the world over the merchants’ religion is o
and the same. His counting-room is his church, h
desk is his pew; his ledger is his Bible, his stock
trade the holiest of the holy, the bell of the Exchan
his summons to prayer, his gold his God, and cre
his faith.”

—Heinrich Heine, “ Scintillations.”

QUERIES.

NOTES.

“ For nations that are growing weak and contemptible, war may be prescribed as a remedy, if indeed they really want to go on living.”

—Nietzsche.

QUERIES.

1. General von Bernhardi, another German, has said: “ War is a biological necessity.” Does this mean that struggle, contest, even to the death, is an element in civilised life with which we cannot dispense? Is this what Anatole France means when he says: “ If wars were to cease what would become of force of character, grandeur of soul, and patriotism? ”
2. Does history prove that war has no progressive or uplifting element?
3. Have eras of peace been eras of decline?

NOTES.

“ A man is never deserted until he forsakes himself.”

—*A. E. Waite.*

“ A man is never deserted until he forsakes himself.”

—*A. E. Waite.*

[illegible][illegible]

“ The argumentative period of life is from fourteen to forty. After forty the period of dogmatic assertion begins.”

—*Anon.*

QUERIES.

NOTES.

1. Is this due to indifference? or inability to argue? And is it true? Are there no old man debaters?
2. Nietzsche scorned to argue. Was it because, with Dumas, he avoided debate on principle? "Never argue; you will never convince; opinions are like nails—the harder you hammer at them, the deeper you drive them in."
3. Or was it that, with Mark Rutherford, he knew by experience it was injurious? "Controversy is demoralising. Never suffer yourself to become an advocate. Say what you have to say, and leave it."
4. Is there not a dogmatism of youth and inexperience?
5. Does not the very desire to debate arise from a dogmatic disposition? Do men ever argue from a disinterested desire to know?
6. Was Emerson correct when he said, "Argument burns up perception"?

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“ I am a part of all that I have met.”

—Tennyson, "Ulysses."

QUERIES.

NOTES.

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“It was a strange, and it may be thought a humiliating conjunction, that men who were so eager for new institutions, were so abjectly governed by ancient ideas. But so it was: Chamfort had warned them in 1789—“Let us take care,” said he, “we are but French, and we wish to be Romans.”

—Samuel Lucas, “*Secularia*.”

QUERIES.

1. What nations to-day are playing the sedulous ape to other and greater nations?
2. Is it the function of the Sociologist to state the exact limits of national ambition and to direct its aim?
3. Is there a science of *national* destiny? Or are we led by our instincts?

NOTES.

" I do believe that either end of life is happier than the middle."

—Ronald Macdonald.

QUERIES.

NOTES.

“Vociferated logic kills me quite—
A noisy man is always in the right.”

—*Cowper.*

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A noisy man is always in the right.”

—*Cowper.*

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**“ There are stupid people who know themselves
and who use their stupidity cleverly.”**

—La Rouchefoucauld.

QUERIES.

NOTES.

“ What is true by the lamp is not always true by the sun.”

—Joubert, “ Thoughts.”

QUERIES.

1. Why should night thoughts be different from, or more accurate than, day thoughts?

2. If, physiologically, the brain is healthiest and keenest between rising and noonday, is it right to view every lamplight decision as the offspring of weakened judgment?

3. Does experience confirm Joubert's decision?

NOTES.

“Many a one, by being thought better than he was, has become better.”

—*Dr Jowett.*

QUERIES.

NOTES.

“ To combat an opinion is as often as not to strengthen it; if you would really destroy it, do homage to it and then interpret skilfully.”

—A. E. Waite.

QUERIES.

1. The contemporaries of Galileo combated *his* opinions. Did they strengthen them?
2. Can the same result be affirmed of the opposition to modern socialism?
3. Has the crusade of the churches against vice strengthened vice?
4. Is non-resistance a sign of strength or weakness?
5. Does nothing depend upon whether the opinion is false or true?

NOTES.

“I distrust all systematisers, and avoid them. The will to a system shows a lack of honesty.”

—*Friedrich Nietzsche.*

“I distrust all systematisers, and avoid them. The will to a system shows a lack of honesty.”

—*Friedrich Nietzsche.*

NOTES.

“ We must accept one of two possible ideals. If the ideal be happiness, the less we think about it the better. If we cannot help thinking and analysing, we must make up our minds not to be happy.”

—*W. L. Courtney.*

QUERIES.

NOTES.

1. Is happiness then incompatible with education and the general increase of knowledge?
2. Are the nations which stand high in the scale of education and progress more unhappy than those just emerging into civilisation?
3. Does nothing depend upon the direction or objects of thought? Is there not a happy-coloured thinking as well as a melancholy-coloured one?
4. Ought we not sometimes to think of those things in which we are happy in order to realise our happiness before it is gone? Is it not thankless not to think?

9

—Benjamin Kidd.

NOTES.

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“ The highest principles of thought and action to which we can attain are *regulative*, not *speculative*. They do not serve to satisfy the reason, but to guide the conduct; they do not tell us what things are in themselves, but how we must conduct ourselves in relation to them.”

—*Mansel.*

QUERIES.

NOTES.

1. What is a regulative principle as contrasted with a speculative principle of thought?
2. Is it a higher principle of thought to speculate upon an astronomical problem, than to determine, after reflection, our attitude towards a coloured and subject race?
3. But is it possible to distinguish always between the speculative and regulative elements in any truth?
4. Has not all speculative thought a tendency to be or to become unconsciously regulative?

“ There is nothing in religion uncertain which is necessary.”

—*Dr Whichcote.*

QUERIES.

NOTES.

—*Burke.*

NOTES.

“ The Catholic is only a layman; the Protestant is himself a *clergyman*.”

—*Max Stirner.*

QUERIES.

NOTES.

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“ Nothing emboldens sin so much as mercy.”

—Shakespeare, "*Timon of Athens*."

QUERIES.

1. Is modern crime regarded too sympathetically as a "disease"?

NOTES.

2. Are educative measures successful in dealing with criminals?

“ A reform is a correction of abuses; a revolution is a transfer of power.”

—*Bulwer Lytton.*

QUERIES.

NOTES.

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—Nietzsche.

NOTES.

“ It is remarkable that the most ancient philosophy is completely pessimistic and that man, as soon as he could think, condemned the universe and denied life.”

—*Jules Lemaitre.*

QUERIES.

NOTES.

—*Balthazar Gracian.*

NOTES.

[illegible]

“Communism is the exploitation of the strong by the weak. In communism inequality springs from placing mediocrity on a level with excellence . . . and causes merit to complain.”

—*P. J. Proudhon.*

QUERIES.

NOTES.

“Vanity—which really helps to keep the race alive—has been treated harshly by the moralists and satirists. It interpenetrates everything a man says or does, but it interpenetrates for a useful purpose.”

—Alexander Smith.

QUERIES.

1. Is not personal ambition a form of vanity? “My nature,” said Napoleon, “could not bear the idea of not being first in my class.”
2. Reduced to its finest issue, is not self-respect vanity pure and simple?
3. May not vanity form an element in personal bravery?
4. “The great secret of education is to direct vanity to proper objects,” said Adam Smith. Do modern educators endorse this view?

NOTES.

“ There is no gambling like politics.”
—*Beaconsfield, “ Endymion.”*

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[illegible]

—Ruskin, "*The Stones of Venice*."

NOTES.

“ Patriotism is the last refuge of a scoundrel.”

—*Dr Johnson.*

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—*Dr Johnson.*

[illegible]

“ The successful draw us up to their level; the unsuccessful down to theirs.”

—“ *The Maxims of Marmaduke.*”

QUERIES.

1. Is this why the elder Rothschild avoided unlucky men, i.e., on principle?

2. Does the personal atmosphere of failure depress even the stout-hearted?

3. Or is it rather the truth, as stated by La Rochefoucauld: “To get on in the world we must by all means take care to seem to be getting on ”?

NOTES.

“ A Disciple is a man who does not understand.”

NOTES.

“ It is absolutely necessary to direct your attention to the humorous side of things, and to accustom yourself to look upon man as a puppet and society as a stage on which he performs.

“ From this moment all is changed: the ideas of the different callings, the pride peculiar to each one of them, its different shades in individual rascalities, etc., all becomes diverting and you preserve your reason.”

—*Chamfort.*

QUERIES.

1. Is this an expression of cowardice—a fear “to see all things” as they are?
2. Is there not some danger in assuming too often the rôle of spectator? Does not such detachment lead in the end to indolence and unhappiness?
3. Is it possible for man as an actor in the life drama or comedy to be also a purely abstract spectator? Is it not as impossible, psychologically as it is mechanically, for a man to lift himself up by his own braces or shoe strings?

NOTES.

“ Classical is health, and romantic, disease.”

—Goethe.

QUERIES.

NOTES.

“ If the Poet be born, not made, is it not because he is born to sympathise with what he has never experienced? ”

—*Bulwer Lytton, "What will he Do with It?"*

QUERIES.

NOTES.

1. Is imagination the only power by means of which we sympathise with what we have never experienced?
2. How would you apply this statement to Shakespeare and Shelley?
3. Is it possible even for a poet to sympathise in any true sense with what he has never in some sort experienced?
4. Is not sympathy itself a form of experience?

[illegible]

“ When a man can outdo everyone else in the same walk, he does not make any very painful exertions to outdo himself. The progress of improvement ceases nearly at the point where competition ends.”

—*Darwin.*

QUERIES.

NOTES.

[illegible]

"I am of opinion that instinct in us outruns our logical judgment, and that in this way—not formally, perhaps, but nevertheless exactly—a good deal may be revealed which strict reasoning is as yet incapable of pursuing and attaining."

—Lichtenberg, "*Reflections*."

QUERIES.

1. Is this the same thought as that of Vauvenargues—"Reason deceives us more often than Nature"?

2. How far does Bergson agree with Lichtenberg?

3. Granting the right to follow impulse or to neglect intuition, do we not need logic as a *test*? And, finally, is not life therefore acted according to reason, not intuition?

NOTES.

“ A paradox is a certain plausible cheat, that at first surprises by its novelty and its edge; but afterwards loses its vogue, when the falsity of it comes to be known by practice.”

—*Balthazar Gracian.*

QUERIES.

NOTES.

—*Lord Chesterfield.*

NOTES.

2. "Moral maxims are generally half truths." Is Lord Chesterfield's one of them?

“ The fault in equality is that we only wish it with those who are superior to us.”

—*Henri Becque.*

QUERIES.

NOTES.

"The severest critics are always those who have either never attempted, or who have failed in original composition."

—Hazlitt, "Characteristics."

QUERIES.

NOTES.

1. Is this as true to-day as it may have been in Hazlitt's time?
2. Can a man be a literary critic in any sense if he cannot write his criticisms?
3. Is not the best criticism itself creation? Was not Hazlitt's own criticism original composition?
4. Hazlitt had himself failed to realise his ambition of becoming a painter. Did this disqualify him as a critic of painting, or did he not succeed in his essays in doing what he had failed to do on canvas?

“ States are lost only through timidity.”

—*Voltaire.*

QUERIES.

NOTES.

“ It is not the eye, it is the mind, which the painter of genius desires to address.”

—*Sir Joshua Reynolds, “ Discourses on Art.”*

QUERIES.

1. How does this compare with Heine's “ In art form is everything, matter nothing ”?

2. Hals affirmed that “ art is beauty expressed in ways that can be grasped by the senses.” Is this a different view from that of Reynolds?

3. Of what use is a sense without a mind? Are not mind and sense one in art?

NOTES.

—Wendell Phillips.

NOTES.

[illegible]

“ Calvinism essentially asserts three things: that sin exists, that it is punished, and that it is beautiful that sin should exist and be punished.”

QUERIES.

1. May ~~not~~ this be said of any determinist creed?

2. What word would the Arminian substitute for "beautiful"?

3. If it is “ beautiful ” that sin should exist, why should it be punished?

4. And if it is beautiful that it should be punished why should it exist?

NOTES.

“ All the great things have been done by little nations.”

—Beaconsfield, "Tancred."

QUERIES.

NOTES.

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“ 1. Theoretically you must be good.

“ 2. Practically you must not be *very* good, unless you wish to starve or live in the slime.

“ 3. Reconcile these facts very intelligently without making any blunders.”

—*Lafcadio Hearn.*

QUERIES.

NOTES.

1. Does not Hearn predicate too much for the demands of society? Does not social opinion request goodness of us and do not our friends demand *great* goodness?

2. Is it possible to compromise with any real or vital principle of virtue?

3. Do not men admire a *strong* man whether he be good or bad? And is weakness ever a virtue?

“It seems to me that the German’s special *forte* is original work in those fields where some other remarkable mind has already prepared the way. In other words, he possesses, in a superlative degree, the art of becoming original by imitation.”

—*Lichtenberg.*

QUERIES.

NOTES.

8

“To be unacquainted with vice is not to know virtue.”

—Goldsmith, "Essays."

QUERIES.

NOTES.

- I. What kind of acquaintance with vice is necessary to the knowledge of virtue?

2. Balzac said: "There are two kinds of innocence: the innocence that knows nothing, and the innocence that knows everything." In what sense is the latter an advance upon the former?

- 3 Is the converse also tenable that to be acquainted with vice is to be acquainted with virtue? Or is this the *reductio ad absurdum* of Goldsmith's maxim?

“ The English follow their feelings more than do other nations; and this is why they are so prone to admit new senses, as, for instance, the sense of truth, sense of beauty, moral sense, and so on.”

—Lichtenberg, “ *Reflections.*”

QUERIES.

NOTES.

“ Evil is only good perverted.”
—Longfellow, “ *The Golden Legend*.”

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QUERIES.

How does this agree or disagree with Paulinism?

Is it more advantageous to regard sin as a "thing in itself"?

Is evil, therefore, less evil if it is only a perversion of good, or is it more evil?

Would Longfellow and Auden shake hands here?

NOTES.

- QUERIES.
- How does this agree or disagree with Paulinism?
- Is it more advantageous to regard sin as a "thing in itself"?
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- Would Longfellow and Auden shake hands here?

—*Jules Michelet.*

NOTES.

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—*Mark Rutherford.*

NOTES.

1. To trace all knowledge to its fundamentals—is it not to say with Bain that we *know* phenomena only so far as one thing agrees with or differs from another thing?
2. Is not much so-called mental training too highly specialised—a sort of weight lifting—with thoughts for weights?
3. As a novelist Mark Rutherford is no artist, but has his power as a thinker been sufficiently recognised? Is he not a kind of Marcus Aurelius in the dress of a Methodist?

—Charles Kingsley.

NOTES.

[illegible]

"The more nearly the performer on a musical instrument approaches perfection, the larger is that part of his execution which is unconscious. Consciousness arises with defect, or sense of something to be overcome. How conscious we are when striving to think and work in ill-health."

—Mark Rutherford.

QUERIES.

1. Do we not worship difficulties in some associations—in philosophy, in art, in recreation? Have we not among us men who are afraid golf will become too easy just as others fear philosophy may become easy and too "common"?
2. Is sufficient attention paid to "ease" in education—or too much?
3. Might it not, in a spirit of paradox, be similarly contended that we *know* only what we do not know that we know, and that we *possess* only what we own unawares? When we seek to know our knowledge, or to establish our possessions, have they not a trick of vanishing?

NOTES.

“Darwinism is anything but socialistic. If a definite political tendency be attributed to this English theory—which is, indeed, possible—this tendency can be only aristocratic, certainly not democratic, and least of all socialistic. The theory of selection teaches us that in human life, exactly as in animal and plant life, at each place and time, only a small privileged minority can continue to exist and flourish; the great mass must starve and more or less prematurely perish in misery.”

—Haeckel.

QUERIES.

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“ A character is a perfectly cultivated will.”

—*Novalis*.

QUERIES.

NOTES.

1. May it not be said that a strong will is the result of a well-organised set of *habits*?
2. Is not will-power a union of right feeling plus right thinking?
3. Would it not be more correct to say that character is "completely fashioned intelligence"? or "perfect adjustment"? .
4. Does it not require "character" to cultivate the will?

[illegible]

"In the sciences, the philosopher leads. The spiritual progress of mankind has followed the opposite course. Each step forward has been made first among the people, and the last converts have been among the learned."

—*Froude*.

QUERIES.

NOTES.

"Our fears are as likely to deceive us as our hopes, and it may be those things which we dread most may bring the greatest comfort."

—Charron.

QUERIES.

NOTES.

1. Is there not something after all that we ought to fear, e.g., the soiling of honour?
2. E. F. Benson says, "Fear is the one indefensible emotion. You can do nothing at all, if you are afraid." What would you say is fear's one defensible aspect?
3. How is fear related to caution in business or politics?
4. Has not fear its root deeply founded in the instinct of self-preservation?

—*De Goncourt's Journal.*

NOTES.

10

"The first duty for a man is still that of subduing Fear. We must get rid of Fear; we cannot act at all till then. A man's acts are slavish, not true but specious; his very thoughts are false, he thinks too as a slave and coward, till he has got Fear under his feet."

—Carlyle, "Hero-Worship."

QUERIES.

1. Moral fear? or physical fear? or both? As Cervantes said: "Fear has many eyes."
2. Fear as a negative feeling, a *minus*, needs displacing by a positive feeling, a *plus*. But how?
3. Is it not the new and unknown we fear, not the old? Just as animals in the forest fear new sounds and sights?
4. Does not fear often arise from too much thought? When we act firmly or swiftly there is no room or time for fear.

NOTES.

—*Burke.*

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“ Ordinary human beings are always better skilled in the art of expressing things concisely than those who are really cultured.”

—Goethe, “ *Reflections and Maxims.*”

QUERIES.

1. What things?
2. Could a navvy express his opinion on a political problem more concisely than a clever Cabinet Minister?
3. Did not Goethe mean expression with *native force*—just as St Beuve said: “ All peasants have style ”?
4. Or is the cultured man guilty of seeing too many sides to “ things ”? “ As soon as man begins to see all in all, he commonly becomes obscure in expression—he begins to speak with the tongue of angels.”

NOTES.

“ The immediate result of revolutions is simply a change of masters.”

—*Gustave Le Bon.*

QUERIES.

NOTES.

—*Samuel Butler.*

NOTES.

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“ Which of the two, poverty or riches, is the more dangerous has not been determined. According to Aristotle, it is abundance; for a state need not doubt those who desire only to live, but those who are ambitious and rich. According to Plato it is poverty, for desperate poor men are terrible and furious creatures, and they dare, because their number is great.”

—Charron.

QUERIES.

NOTES.

